

# John 14-16

## **V. Period of Climax. V. 12:1-20:31**

### 1. Climax of preparation for the cross. V. 12:1-17:26

1) Jesus was anointed for His burial. 2:1-11

2) Jesus' triumphal entry. 12:12-19

3) Gentiles seek Christ. 12:20-36

4) The Jews reject Christ. 12:37-50

5) Jesus teaches humility. 13:1-20

6) The betrayer is identified. 13:21-30

7) Jesus commands to love on another. 13:31-35

8) Jesus tells of the disciples' denial. 13:36-38

## **CHAPTER 14**

### 9) Jesus comforts His disciples. V. 1-6

#### V. 1

1. This chapter was stated by Jesus while still in the upper room proved by verse 31. This may have been just after the institution of the Lord's Supper.

2. "Troubled" = to agitate; to cause an inward commotion; to render anxious or distressed; the use of "let not" indicates their hearts were already troubled probably due to what Jesus had said in John 13:33; therefore, Jesus commanded them not to allow the circumstances to cause an inward commotion; after all they were about to part with their beloved, tender friend; they were to be left alone to meet persecution and trials; they were without wealth, without friend, and without honor.

3. "Your" = "ye" = 11 of the 12 apostles to whom Jesus was speaking.

4. "Heart" = not the physical organ of life but the seat of spiritual life; the center of feeling and faith (Rom. 10:10); the focus of the religious life.

5. "Believe" = to be persuaded of; place confidence in; trust; to rely on for support and consolation; the tense is continuous action--keep on believing in God and in me.
6. "God" = the Father of the Lord Jesus.
7. "Also" = indeed.
8. "Me" = Jesus, the virgin born Son of God.

## V. 2

1. Verses 2 and 3 gives the apostles something to keep their hearts from being agitated.
2. "House" = a dwelling; described as "my Father's house;" most interpreters understand this as referring to heaven as the peculiar dwelling place or palace of God; but it may include the universe, as the abode of the omnipresent God; Isa. 40:22 refers to God as one who "sitteth upon the circle of the earth;" I'm inclined to believe this is referring to heaven.
3. "My" = "I" = Jesus, the virgin born Son of God.
4. "Father's" = God, the Father of the Lord Jesus.
5. "Mansions" = this word simply means the place where one dwells; the word is taken from the verb "to remain" thus it signifies the place where one dwells or remains; there are many resting places in the Father's house.
6. "Many" = word means large; implies that in heaven there is ample room to receive all who will come God's way; therefore, the apostles might be sure that they would not be excluded--let not your heart be troubled.
7. "If *it were* not so, I would have told you" = Jesus is reassuring them that He had concealed no truth from them; if they had been deceived concerning these things He would have declared the truth plainly to them.
8. "You" = 11 of the 12 apostles; applies to believers of all ages.
9. "I go" = by His going is meant His death and ascent to heaven; the figure here is taken from one who is on a journey, who goes before his companions to provide a place to lodge in or partake a meal.
10. "To prepare a place for you" = to make ready; it was customary to send one forward for such a purpose; Jesus had sent Peter and John to make ready the passover meal (Mark 14:12-13; Luke 22:8); refers to the work He was yet to perform in heaven--sprinkling His own blood on the Mercy Seat in the Holy of Holies in heaven; this would secure the apostles, and all believers their admission there, and obtain for them the blessings of eternal life.

11. No one's sins were forgiven in OT time until Jesus sprinkled His blood, then there was forgiveness of sins past. (Rom. 3:25) He lead captivity captive (Eph. 4:8), emptied paradise (place where the thief on the cross went [Luke 23:43] = Abraham's bosom) in the heart of the earth, and carried all OT saints (those asleep--dead) into the third heaven. (proof = II Cor. 12:1-4) Jesus is our forerunner in heaven. (Heb. 6:19-20) Now He is still preparing a place for us by interceding for us. (Heb. 7:25)

### V. 3

1. "If I go and prepare a place for you, I will come again" = the "if" does not express doubt as to His going--He was going and did; this phrase is a definite promise of the second coming of Christ in the rapture (not a Bible word but a Bible principle). (I Thess. 4:16-18)

2. "And will receive you unto myself" = literally = "And I shall take you along to my own home" = this blessed promise is fulfilled in death for all believers who die before the second coming, their soul and spirit is taken (II Cor. 5:8); then at the second coming the Lord comes for the bodies of all departed saints and the spirit, soul, and body of all living saints.

3. "I" = "myself" = Jesus, the virgin born Son of God.

4. "You" = "ye" = 11 of the 12 apostles; also refers to believers of all ages.

5. "That where I am, *there* ye may be also" = referring to heaven, this language was designed to comfort the apostles; though Jesus was about to leave them, yet He would not always be absent; believers can be assured that the separation will not be eternal--we shall meet again, and dwell in a place where there shall be no more separation and no more tears. (Rev. 21:4)

6. "Also" = indeed.

7. Jesus promised to go and He *did*!

8. He promised to prepare a place for each believer and He *is*!

9. He promised to come again and He *will*!

10. "Let not your hearts be troubled."

### V. 4

1. "Whither" = where.

2. "I" = Jesus, the virgin born Son of God.

3. "Ye" = 11 of the 12 apostles.

4. "Know" = to understand; to have absolute, positive knowledge of the facts; the tense is perfect which means a past completed action with existing results--the apostles should have known and understood what Jesus was saying but they did not as verse 5 brings out.

5. Jesus had often times before told them He was to die, and rise, and ascend to heaven (Mat. 16:21; Luke 9:22; 18:31-33) but they did not understand it fully until after the resurrection.

6. "The way" = the way that leads to the dwelling place to which Jesus was going; the way which they were to tread was to obey His precepts, imitate His example, and follow Him for He is the Way.

## V. 5

1. "Thomas" = one of the 12 apostles chosen by the Lord.

2. "Him" = "thou" = Jesus, the virgin born Son of God.

3. "Lord" = boss; owner; Master; a title of respect.

4. "We" = 11 of the 12 apostles with Thomas speaking for them all.

5. "Know not whither" = do not fully understand where thou goest.

6. "How" = in what way.

7. "Can" = to be capable; to be able.

8. "How can we know the way?" = a logical question if one did not know the "where" = how could they know "the way?" then Jesus spoke (verse 6) that He was "the way."

9. Had Thomas laid aside his previous opinions and had been willing to receive the truth as Jesus plainly spoke it, there would have been no difficulty.

10. Our preconceived ideas (opinions) cause us to miss much of the truth that comes our way.

## V. 6

1. "Jesus" = "I" = "me" = the virgin born Son of God.

2. "Him" = Thomas, the one who asked Jesus a question in verse 5.

3. "I am" = the self existent one; Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them (Exo. 3:13-14); applies to all three--way, truth, and life.
4. "The way" = the road the disciples were to travel; by this He meant that they and all other believers were to have access to God only by obeying the instructions, imitating the example, and depending on the merits of the Lord Jesus; He was the leader in the road, the guide to the wandering, the teacher of the ignorant, and the example to all; He is "the" way, not "a" way, thus the only way to God. (Isa. 35:8; the way of holiness)
5. "The truth" = that which is free from pretense; falsehood, and deceit; Jesus is the personification of truth and the source of truth; He is the one who originates and communicates truth for the salvation of mankind. (Heb. 12:2)
6. "The life" = the absolute fulness of life, real and genuine; He is the center of life.
7. "No man" = no one, male or female.
8. "Cometh" = to come from one place to another--one condition to another; means to travel the narrow way (Mat. 7:13-14) called the way of understanding. (Pro. 9:6; 21:16)
9. "Unto" = toward.
10. "The Father" = God, the Father of the Lord Jesus.
11. "But" = except; no one can have access to the Father except by the merits of the Lord Jesus Christ.

#### 10) Jesus claims deity--God. (V. 7-12)

##### V. 7

1. "Ye" = 11 of the 12 apostles to whom Jesus was speaking.
2. "Known" = to know by experience; the tense is perfect which means a past completed action with existing results--the apostles should have known by experience but they did not really know Him; He is not saying they were not truly His disciples but that they did not have a full and accurate knowledge of His character and purpose.
3. "Me" = "my" = Jesus, the virgin born Son of God.
4. "Ye should have known my Father also" = Jesus is referring to God, His Father; this is a bold and daring claim to deity (Col. 2:9); Jesus is referring to the Father's purpose concerning His death and resurrection.
5. "Also" = indeed.

6. "From henceforth" = beginning at this very moment; Jesus is saying that they would begin to know Him (the Father) beginning at that time; the tense is continuous action.

7. "Have seen" = have laid eyes upon Him; the tense is perfect which refers to a past completed action with existing result; they had seen the Father by seeing Jesus Christ, His image, and the brightness of His glory (Heb. 1:2-3), which was the same as seeing the Father.

## V. 8

1. "Philip" = one of the apostles chosen by Jesus; he, like Thomas, did not understand, not even what Jesus had just expressed.

2. "Him" = Jesus, the virgin born Son of God.

3. "Lord" = Master; owner; boss; a title of respect.

4. "Shew" = to give evidence or proof of a thing; the tense reveals point action; Philip desires some outward and visible manifestation of God, probably thinking of Moses experience in Exo. 33:18-23.

5. "Us" = 11 of the 12 apostles.

6. "The Father" = God the Father of the Lord Jesus.

7. "Sufficeth" = to be enough; to be satisfied; the tense is continuous.

8. It was right to desire evidence that Jesus was the Messiah for this was different from a sign. (Mat. 12:38-40) But such evidence had been given abundantly, more than once, in the miracles and teaching of Jesus, and that should have sufficed them.

## V. 9

1. "Jesus" = "I" = "me" = the virgin born Son of God.

2. "Him" = "thou" = Philip, who had made a statement to Jesus in verse 8.

3. "Been so long time" = refers to the three years Jesus had been with the apostles.

4. "You" = plural, thus referring to the entire group of apostles present.

5. "Known" = to know by experience; the perfect tense indicates they should have but they did not fully know and understand Jesus' mission as the Messiah.

6. "He" = refers to whosoever; anybody.

7. "He that hath seen me hath seen the Father" = this does not mean that he that had seen Jesus with the bodily eye had in the same sense seen God the Father, but he had been a witness of His miracles and had full evidence of His divine mission and of the will and purpose of the Father in sending Him; the perfect tense indicates they should have seen and understood at present.

8. "How" = in what way; after what manner; by what means.

9. "How sayest thou *then*, Shew us the Father?" = this is an empathic question repeating Philip's statement; this is a mild rebuke of Philip.

10. The Lord always shows longsuffering, patience, and love toward the ignorant or immature, but sincere disciple. Why? He wants them to be saved. (II Peter 3:9; Rom. 2:4)

## V. 10

1. "Believest" = to place confidence in; to be persuaded of; to think to be true; negated by "not;" Jesus had a right to expect greater faith from these men than from the blind man (John 9:35-38); the words of verse 1 are clearly needed.

2. "Thou" = Philip.

3. "I" = "me" = "I" = "myself" = Jesus, the virgin born Son of God.

4. "I am in the Father, and the Father is in me" = a phrase denoting a most intimate union, so that the works which Jesus did might be said to be done by the Father; it implies a more intimate union than can exist between a mere man and God.

5. "Words" = that which has been uttered by the living voice; refers to Jesus' sayings or teachings; "the *words*" were made credible by "the *works*."

6. "Dwelleth" = remains; to continue to be present; the tense is continuous action; this should have stopped the mouths of the Gnostics who taught that Jesus became God at His baptism and left Him on the cross; that is false for Jesus said "the Father (God) remained in me."

7. "He" = the Father.

8. "He doeth the works" = refers to the miracles which had been wrought by Jesus; the Father could be said to do them on account of the intimate union between Him and the Son. (John 10:30)

## V. 11

1. This verse continues the emphasis on "the works."

2. "Believe me" = to place confidence in; trust; believe in me as in verse 1; this is an appeal repeated many times by Jesus; the tense is continuous.
3. "Me" = "I" = Jesus, the virgin born Son of God.
4. "Else" = otherwise; Jesus is saying, "believe the words I said but if you won't do that believe in me because (for) of the works."
5. "Works' sake" = miracles themselves; on account of the works.
6. The *works* were to point toward His *words* which produce life in the souls of those who receive them. (John 6:63)

## V. 12

1. "Verily" = surely; truly; of a truth; used twice for emphasis; this could be equated to the twofold witness needed under law. (Deut. 19:15)
2. "I" = "my" = Jesus, the virgin born Son of God.
3. "You" = Jesus was answering Philip but the Greek is plural; thus, He is speaking to all the 11 apostles; applies to us as well.
4. "He" = whosoever; anyone, male or female.
5. "Believeth" = to trust; to place confidence in; the tense is continuous action--means to believe in a continuing sense.
6. "On" = to come to a point, place, and time with a purpose; this can only be done by a work of the Holy Spirit who produces faith in a person and enables him to believe.
7. "Works" = means miracles--healing the sick, blind, lame, and deaf and even raised three (number that is recorded) from the dead; but this word in context refers to less spectacular acts of faith than the miracles Jesus performed.
8. "Do" = produce; perform.
9. "Also" = likewise.
10. "Greater" = refers to quantity not quality; means greater in effect; the works of Jesus were confined to Judea and seen by few; the works of the apostles were witnessed by many nations, and the effect of their miracles and preaching was that thousands from among the Jews and Gentiles were converted.
11. "These" = works of faith that Jesus did.
12. "Because" = gives the reason they could do greater works--I go unto my Father:



A. There He intercedes for them and us. (Heb. 7:25)

B. He sent the Holy Spirit to enable them and us to perform greater works in quantity than Jesus.

13. "My Father" = God, the Father of the Lord Jesus Christ.

11) Jesus promised to answer prayer. V. 13-15

V. 13

1. "Whatsoever" = "that" = refers to anything.

2. "Ye" = refers to the 11 apostles to whom He was speaking; also refers to us.

3. "Ask" = request; pray for; this means more than just forming words with one's mouth; it refers to asking in faith and according to the will of God. (James 1:6; I John 5:14) and "in my name" = is equivalent to saying on my account or for my sake; means asking for His will to be done on earth as it is in heaven as He taught us to pray in the model prayer. (Mat. 6:9-13)

4. "I" = "my" = Jesus, the virgin born Son of God.

5. "Do" = perform; to grant your petition; being exalted He will possess all power in heaven and earth; the Father answers prayer but so does the Son.

6. "The Father" = God, the Father of the Lord Jesus Christ.

7. "Glorified" = magnified; honored; to cause the dignity and worth of someone to become manifest and acknowledged.

8. The glory of God is the reason He answers believer's prayers. Jesus came to glorify the Father.

V. 14

1. This is basically a repetition of the promise in verse 13. If something is mentioned once it is truth and will come to pass just like our Lord said. But when He mentions it twice and especially so close together, it is meant to get our attention.

2. "If" = this introduces a third class conditional sentence in the Greek which reveals the condition undetermined, but with the prospect of determination; this is a conditional promise you can claim if you meet the condition--ask in faith according to God's will.

3. "Any thing" = whatsoever of verse 13.

## V. 15

1. "If" = this introduces a third class conditional sentence in the Greek which reveals the condition undetermined but with the prospect of determination.
2. "Ye" = 11 apostles present when Jesus spoke this in the upper room; applies to all believers.
3. "Me" = "my" = Jesus, the virgin born Son of God.
4. "Love" = agape; God kind of love; the tense is continuous, thus "if you keep on loving me" = if one is saved he will keep on loving Jesus because that love is shed abroad in a believer's hearts. (Rom. 5:5)
5. "Keep" = to attend to carefully; means to obey; the Greek construction does not give this as an option or command but as a fact "ye will keep my commandments;" this is evidence of love. (I John 5:2-3)
6. "Commandments" = charge; order; prescribed rules in accordance with which a thing is done.

## 12) The Promise of the Spirit. V. 16-26

## V. 16

1. "I" = Jesus, the virgin born Son of God.
2. "Pray" = make request of; ask; the tense is future which may refer to Jesus intercession after His ascension.
3. "The Father" = first "he" = God, the Father of the Lord Jesus.
4. "Shall give" = of one's own accord to give one something.
5. "Comforter" = second "he" = the Holy Spirit; one called alongside as a helper, advisor, counselor, or an advocate; described as "another" = Greek word means another of like kind--meaning another helper like Jesus--"let not your heart be troubled that I'm going to leave you for I'm asking the Father to send you another helper along side you like me."
6. "You" = 11 of the 12 apostles to whom Jesus was speaking to; applies to us.
7. "Abide" = remain; to continue to be present; stay.
8. "For ever" = to the end of the age.

9. The Comforter would do for the disciples in the future what Jesus had done for them while He was with them--not just a few years as Jesus had been with them, but He would be with them in all places and situations to the end of their life because He would be their seal of security. (Eph. 1:13-14) Then He would transport their soul and spirit into Paradise which now is in the third heaven. (proof text = II Cor. 12:1-4)

## V. 17

1. "Spirit of truth" = "him" = "he" = the comforter (Holy Spirit) whom Jesus said the Father would send; the Holy Spirit is called this because He would teach them the truth and guide them into all truth (John 16:13); this is in contrast to the spirit of error. (I John 4:6)

2. "Whom" = refers to the Holy Spirit as a person not a mere influence, thus rightly translated from the masculine gender.

3. "The world" = "it" = refers to the inhabitants of the earth--mankind; the term is used to denote all who are entirely under the influence of the things of this world--pride, ambition, and pleasure; refers to all who are not saved and especially all who are addicted to gross vices and pursuits.

4. "Can" = to be able; to be capable; negated by "not."

5. "Receive" = lay hold upon; left to itself the sinful world is helpless. (I Cor. 2:14)

6. "Because" = gives the reasons (really two) why they could not receive Him:

A. "It seeth him not" = means the world lacks spiritual insight; they could not discern; the men of the world are under the influence of the senses--they walk by sight not faith.

B. "Neither knoweth him" = means the world lacks spiritual knowledge.

7. "Knoweth" = "know" = to know by experience.

8. "But" = shows the contrast between the lost world and the apostles--believers.

9. "Ye" = "you" = 11 of the 12 apostles to whom Jesus was speaking in the upper room.

10. "Dwelleth" = abides; to continue to be present.

11. "With you" = by our side; the Holy Spirit in OT time (before Pentecost) came upon a person to enable them to fulfill the ministry God had called them to; this is true with the apostles who performed miracles by the power of the presence of the Holy Spirit "with" them.

12. "Shall be in you" = in your hearts; the tense is future; this happened at Pentecost--53 days after Jesus made this statement at Pentecost the Holy Spirit inhabited every

believer (thus "in") and since then the moment one is saved the Holy Spirit takes up His abode "in" that person's heart.

13. There are three prepositions Jesus used in verses 16-17 to reveal the Spirit's relationship to believers:

- A. "With" = verse 16; refers to His being a companion for the journey.
- B. "With" = verse 17; refers to His being a defender of their spiritual welfare.
- C. "In" = verse 17; refers to His being the energizer of power from on high.

14. These are three excellent reasons our hearts should not be troubled. (verse 1)

#### V. 18

- 1. "I" = Jesus, the virgin born Son of God.
- 2. "Leave" = to leave behind; negated by "not."
- 3. "You" = the 11 apostles Jesus was speaking to.
- 4. "Comfortless" = orphaned; in a defenseless condition; orphans were often mistreated and sometimes sold as slaves because they had no protector; but Jesus says that He would show them the kindness of a parent and though He was going away, He would provide for their future welfare = "I will come unto you" = refers to His coming to them in the person of the Holy Spirit, who is the Spirit of Christ. (Rom. 8:9)

#### V. 19

- 1. "A little while" = refers to the few hours until His death, burial, and resurrection.
- 2. "The world" = refers to the inhabitants of the earth--mankind; the term is used to denote all who are entirely under the influence of the things of this world--pride, ambition, and pleasure; refers to all who are not saved and especially all who are addicted to gross vices and pursuits.
- 3. "Seeth" = consider; to perceive with the eyes; refers to spiritual insight which the world lacks; the context brings this out.
- 4. "Me" = "I" = Jesus, the virgin born Son of God.
- 5. "No more" = no longer.
- 6. "But" = shows contrast between the world and Jesus' apostles = "Ye."

7. "Ye see me" = have spiritual insight and discernment; the tense is continuous which is only made possible by faith.

8. "Because I live" = though Jesus was about to die He was also about to be raised from the dead; this expression does not particularly refer to His resurrection but His continuing to live which is the saint's guarantee of immortal, eternal life = "ye shall live also" = refers to the believer's future life; Jesus is the surety of a better covenant. (Heb. 7:22)

9. "Also" = indeed.

10. Let not your hearts be troubled! (verse 1)

## V. 20

1. "At that day" = "in that day" = refers to Christ resurrection and more specifically the coming of the Holy Spirit at Pentecost.

2. "Ye" = "you" = the 11 apostles Jesus was speaking to in the upper room.

3. "Shall know" = to know by experience; indicates the apostles would gain by experience what they did not then understand.

4. "I" = "my" = "me" = Jesus, the virgin born Son of God.

5. There were three things that they were going to come to know by experience:

A. "I *am* in my Father" = a phrase denoting a most intimate union--a union that cannot exist between mere man and God.

B. "Ye in me" = signifies the mystery element in salvation; refers to a union between the saints and the Lord Jesus which can never be severed. (Rom. 12:5; I Cor. 15:22; II Cor. 5:17; Gal. 3:28)

C. "I in you" = refers to the indwelling presence of Christ in the person of the Holy Spirit; this presence guarantees the believer his hope of glory (Col. 1:27); this happened to the apostles "at that day" = Pentecost; and since that day it happens to every believer at the instant they are saved.

## V. 21

1. "He" = "him" = whosoever; anyone.

2. "Hath" = to possess; to adhere or cling to.

3. "My" = "me" = "I" = "myself" = Jesus, the virgin born Son of God.

4. "Commandments" = "them" = charge; order; prescribed rules in accordance with which a thing is done; refers to Jesus' words, sayings, and teachings.
5. "Keepeth" = to attend to carefully; means to obey; the tense is continuous, thus refers to a habitual life style of keeping our Lord's commandments.
6. "Loveth" = agape; God kind of love; the tense is continuous, thus refers to a habitual life style of loving the Lord; the Greek construction indicates that all who love the Lord continuously will keep His commandments = "He it is that loveth me" = that person has three promises (the Greek construction indicates that the natural consequence of our loving Christ brings all three):
  - A. "Shall be loved of my Father" = means God the Father of the Lord Jesus will love the person who obeys the Lord's commandments; refers to a father's love for his son for God loves all mankind. (John 3:16)
  - B. "I will love him" = refers to love for a brother for Jesus loved sinners enough to die for them and He was accused of such. (Mat. 9:10-12)
  - C. "Will manifest myself to him" = to show; to make clear; refers to having the personal intimate communion with Christ.
7. Obedience comes as a result of love for Him, not as a result of fear. (II Cor. 5:14)

## V. 22

1. "Judas, not Iscariot" = one of the 11 apostles present with Jesus in the upper room where the words of this chapter were spoken; he is also called Lebbaeus and Thaddeus (Mat. 10:3); John uses the name "Iscariot" with "not" to make it clear that this "Judas" was not the betrayer.
2. "Him" = "thou" = "thyself" = Jesus, the virgin born Son of God.
3. "Lord" = Master; owner; boss; a title of respect.
4. "Wilt manifest" = will show; to make clear.
5. "World" = refers to the inhabitants of the earth--mankind; the term is used to denote all who are entirely under the influence of the things of this world--pride, ambition, and pleasure; refers to all who are not saved and especially all who are addicted to gross vices and pursuits.
6. "Us" = 11 of the 12 apostles; applies to all believers.
7. Thaddeus' question was a result of preconceived ideas. The disciples had expected Jesus to establish His messianic kingdom on earth at that time. Thaddeus wanted to

know why Jesus would confine His manifestation to them. If Jesus disclosed himself only to them, how could He defeat their enemies as the Messiah was to do?

## V. 23

1. "Jesus" = "me" = "my" = the virgin born Son of God.
2. "Answered" = to give an answer to a question proposed (verse 22); our Lord did not answer Judas' question directly, but replied by repeating and further explaining His own statement in verse 21.
3. First "him" = Judas--Thaddeus.
4. "If" = this introduces a third class conditional sentence in the Greek which reveals the condition undetermined, but with the prospect of determination.
5. "A man" = "he" = second, third, and fourth "him" = refers to whosoever meets the condition--"love me" = agape; God kind of love; this can only be produced in one's heart by the Holy Ghost. (Rom. 5:5)
6. "Keep" = to attend to carefully; means to obey.
7. "My words" = equivalent to the Lord's "commandments" = teachings; sayings.
8. "My Father" = God, the Father of the Lord Jesus Christ.
9. "We" = "our" = refers to both Jesus and His Father.
10. "Will come" = to come from one place to another.
11. "Unto" = toward.
12. "Make our abode" = prepare a dwelling place; this is all done in the person of the Holy Spirit.
13. "Abode" = refers to a lasting habitation; John 1:14 uses the word "dwelt" which means "tented" among us in the flesh--this He did for 33 years; when He dwells in the believer the word "abode" is used; a tent is a temporary structure, but an abode is a lasting habitation.

## V. 24

1. "He" = whosoever; any person, male or female.
2. "Me" = "my" = "mine" = Jesus, the virgin born Son of God.

3. "Loveth" = agape; God kind of love; the tense is continuous and is negated by "not."
4. "Keepeth" = to attend to carefully; means to obey; the tense is continuous.
5. "Sayings" = words; teaching; equivalent to commandments.
6. "Word" = message; singular in the Greek.
7. "You" = refers to the 11 apostles to whom Jesus was speaking.
8. "Hear" = to hear with the ear and consider what has been said, and perceive the sense of what is said.
9. "Is not mine" = not mine (Jesus') in origin.
10. "But" = shows the contrast concerning origin.
11. "The Father's" = God, the Father of the Lord Jesus.
12. "Which" = who; the father is a person not a thing.
13. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

## V. 25

1. "These things" = refers to the things He said in this chapter to comfort the apostles and especially what He said concerning the Comforter.
2. "I" = Jesus, the virgin born Son of God.
3. "You" = 11 of the 12 apostles who were still with Jesus in the upper room.
4. "Have spoken" = have said; the tense in the Greek is perfect which means a past completed action with existing results--this means His teaching that night was to have permanent influence on the apostles.
5. "Being yet present with you" = refers to His remaining beside them before departing for the coming of the other Comforter.

## V. 26

1. "But" = shows the contrast between Him and the Holy Spirit (Comforter); this explains in more detail what the Spirit will do when He comes.



2. "The Comforter" = "the Holy Ghost" = "he" = the Holy Spirit; one called alongside as a helper, advisor, counselor, or an advocate.
3. "Whom" = correctly translated because the Holy Ghost is a person not a thing, thus masculine gender not neuter; "*which is*" is in italics and is not in the original Greek but supplied by the translators.
4. "The Father" = God, the Father of the Lord Jesus.
5. "Will send" = a promise that the Holy Ghost would come to aid the apostles.
6. "My" = "I" = Jesus, the virgin born Son of God.
7. "My name" = equivalent to saying on my account; means the Holy Ghost will come in behalf of Christ and accomplish the same work as Christ.
8. "Shall teach" = to impart instruction; to shape the will of the one taught by the communication of knowledge. (I Cor. 2:10)
9. "You" = "your" = 11 of the 12 apostles; applies to all believers.
10. First "all things" = this does not refer to complete knowledge of the Bible and salvation, for we will be learning of that throughout all eternity; refers to what you need for the hour.
11. "Bring to remembrance" = to remind; to recall; to put to one's mind the "all things" = whatsoever I have said unto you" = refers to His teachings to them during the time He walked with them--the gospel of John is a good example of this because the Holy Spirit brought back to John's mind the wonderful ministry of Christ even after 60 years (this gospel was written about 60 years after chapter 14 was spoken to the apostles in the upper room).
12. After Pentecost the disciples were better able to recall and understand what Jesus had said and were open to new revelations. Why? Because the Holy Ghost indwelt every believer that day and begin His ministry in them to teach them all things they needed and to remember all things Jesus had taught them while He was with them on this earth.

### 13) The Promise of Peace. V. 27-31

#### V. 27

1. "Peace" = refers to spiritual peace such as only Christ can give and which His Incarnation (God robed in flesh) offers to men; means the absence of disorder and a harmonious relationship with God and men; probably refers to the "peace of God" = found in Phil. 4:6-7 where it is described as a result of worrying about nothing, praying about everything, and thanking God for anything.

2. "I" = "my" = Jesus, the virgin born Son of God.
3. "Leave" = leave here on earth since He was going to depart; the tense is continuous.
4. "You" = "your" = 11 of the 12 apostles to whom Jesus was speaking to in the upper room.
5. "My peace" = such as I only can impart.
6. " Give" = "giveth" = supply; furnish; the tense is continuous.
7. "Not as the world giveth" = not as the objects which men commonly pursue--pleasure, fame, and wealth which leave care, anxiety, and remorse; these things do not meet the desires of the mortal mind, and they are not able to produce that peace which the soul needs.
8. "Troubled" = to agitate; to cause an inward commotion; to render anxious as distressed; the use of "let not" and "neither let" indicates their hearts were already troubled and afraid probably due to what Jesus has said in John 13:33; therefore, Jesus told them He was going to give "my peace unto you."
9. "Heart" = "it" = not the physical organ of life but the seat of spiritual life; the center of feeling and faith (Rom. 10:10); the focus of the religious life.
10. "Afraid" = to be fearful--of any pain, persecutions, or trials for you have a Friend who will never leave you and a peace that shall always attend you.

## V. 28

1. "Ye" = "you" = 11 of the 12 apostles.
2. "Have heard" = to perceive by the ear what is announced in one's presence in past time.
3. "How" = that.
4. "I" = "me" = "my" = Jesus, the virgin born Son of God.
5. "I said unto you:"
  - A. "I go away" = John 13:33.
  - B. "And come *again* unto you" = John 14:3.
6. "If" = introduce a second class conditional sentence in the Greek which means the condition is determined as unfulfilled or the condition is assumed to be contrary to fact--implies the disciples were not loving Jesus as they should for if they did they would rejoice that He was going unto the Father instead of being troubled and afraid.

7. "Loveth" = agape; God kind of love that brings action.
8. "Rejoice" = to be glad; to rejoice exceedingly; instead of grieving, you would rejoice in the completion of the plan which requires me to return to heaven, that greater blessings may descend on you by the influence of the Holy Spirit.
9. "Because" = introduces the reason they should have rejoiced.
10. "Go unto the Father" = to heaven; to the immediate presence of God, from whom all the blessings of redemption are to descend.
11. "My Father" = God the Father of the Lord Jesus.
12. "Greater than I" = not a distinction in nature or essence (John 10:30) but in rank in the Trinity; this does not mean the Son is inferior to the Father for Phil. 2:6 points out that in His pre-incarnate existence Jesus "thought it not robbery to be equal with God;" this statement simply means that in the Incarnation Jesus deliberately subordinated Himself--He who had been "in the form of God" took upon Himself the "form of a servant" and the "likeness of men" = (Phil. 2:6-7); this voluntary humbling did not effect His essential deity.

#### V. 29

1. "Now" = at this time; the present.
2. "I" = Jesus, the virgin born Son of God.
3. "Have told" = have spoken; the tense is perfect which means a past completed action with existing results; what Jesus had told them would keep on having an effect on them.
4. "Before it come to pass" = Jesus is referring to His death, resurrection, and ascension--things Jesus was telling the apostles.
5. "You" = "ye" = 11 of the 12 apostles to whom Jesus was speaking while in the upper room.
6. "When" = as soon as.
7. "Might believe" = to be persuaded; to think to be true; Jesus is telling the apostles that they will be confirmed or strengthened in faith by the evidence Jesus had given them.
8. Also, when they recalled (verse 26) what He said, they would consider the Lord's knowledge of things to come.

#### V. 30

1. "Hereafter" = no longer.
2. "I" = "me" = Jesus, the virgin born Son of God.
3. "Talk" = to use words in order to declare one's mind and disclose one's thoughts; negated by "not."
4. "Much" = few words (basically only John 15, 16, and some in 18) were spoken to them because the time of His death draws nigh--about 18 hours.
5. "You" = 11 of the 12 apostles.
6. "Prince of this world" = refers to Satan as being in possession or ruler of this evil world.
7. "Cometh" = to come from one place to another; refers to Judas, totally being controlled by Satan, coming to the garden of Gethsemane and betraying Jesus with a kiss.
8. "Hath nothing in me" = there was nothing in Jesus which Satan could control nor could he find any weakness or sin in Him by which he could get advantage of the Lord.
9. Jesus is still trying to prepare the apostles for what they were to face and at the same time comfort them. There was to be no fear of the result of Jesus' conflict with Satan.

V 31

1. "But that" = give the contrast--even though He was going to face Satan and death, He did it because He loved the Father and obeyed Him.
2. "World" = mankind.
3. "Know" = to know by experience.
4. "I" = "me" = Jesus, the virgin born Son of God.
5. "Love" = agape; God kind of love; love that causes one to obey.
6. "Father" = God the Father of the Lord Jesus Christ.
7. "Gave commandment" = ordered; charged.
8. "So" = in this manner.
9. "Do" = obey; carry out the Father's command.
10. "Arise" = a command to the apostles to get up from their reclining position where they had been eating the passover meal in the upper room prepared for them.

11. "Us" = Jesus and the 11 apostles that were present with Him.

12. "Go hence" = to go from this place.

13. Apparently the group arose and walked out into the night and the rest of what Jesus said to the apostles in John 15 and 16 and His intercessory prayer in John 17 was spoken in the shadows on the way to Gethsemane.

14. There is a possibility that Jesus instituted the Lord's supper (Mat. 26:26-29) just before He made this last command to arise and go. If that be the case they sung a hymn and went out into the Mount of Olives which is where the garden of Gethsemane is located. (Mat. 26:30)

## **CHAPTER 15:**

### 14) Teaching: the vine and the branches. V. 1-8

#### **V. 1**

1. Remember this chapter occurred while they traveled the street of Jerusalem on the way to the garden of Gethsemane.

2. "I am" = the self existent one; the use of this word in the Greek let the apostles know that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

3. "Vine" = the Jews were familiar with their comparison to a vine which God had planted (Psa. 80:8-16); described as "true" = real; genuine; it is not enough to be an Israelite or a Jew; one must be a part of Christ who is the true vine if he is to have eternal life.

4. "My Father" = God, the Father of the Lord Jesus.

5. "Husbandman" = tiller of the soil; a vine dresser; one who cares for the vineyard; means one whose job is to nurture, trim, and defend the vine, and who feels a deep interest in its growth and welfare.

6. Jesus' use of the vine was something that all Jews knew and understood (physical vine). All nourishment of every branch passes through the main stalk, or the vine, that springs from the earth. Therefore, Jesus is saying He is the source of all real strength and grace to His disciples and He imparts that as each believer needs it.

#### **V. 2**

1. "Every" = each.
2. "Branch" = refers to a shoot which comes forth from the central vine; refers to all who have been saved by grace through faith, thus the words "in me" = in Christ; reveals a saved person spiritual location.
3. "Beareth" = to bring forth; produce; first "beareth" = is negated by "not" which results in the husbandman taking the branch away.
4. "Fruit" = refers to the fruit of the Spirit in Gal. 3:22-23; true saints and false professors are known by their fruit or lack of it. (Mat. 7:20)
5. "He" = the husbandman; God the Father of the Lord Jesus.
6. "He taketh away" = refers to a sin unto death a saved person can commit which results in God taking that saved person to heaven prematurely (I John 5:16); the time elapsed before this occurs will not be 10 years nor will it be without the husbandman digging about it for a while. (Luke 13:6-9)
7. "Purgeth" = pruning; cleansing; He takes away that which hinders our usefulness, binds our affections, and renders us inactive.
8. "It" = refers to the branch.
9. "That" = gives the reason He purgeth the branches that are bearing fruit = "that it may bring forth more fruit."
10. "Bring forth" = same word as "beareth."
11. "More" = greater in quantity and quality.
12. The vine dresser knows the branches that produce no fruit and those that produce some fruit; therefore, He knows what to prune and what to leave.

## V. 3

1. "Now" = already; the apostles ("ye" ) who were present with Jesus were all saved.
2. "Clean" = from same base word as "purgeth" in verse 2; like a vine cleansed by pruning and so fitted to bear fruit; does not mean perfection.
3. "Through" = because of; by means of; a primary preposition denoting the channel of an act.
4. "Word" = refers to the whole of Jesus' teaching; ("which I have spoken unto you"); spiritual cleansing is a process and Jesus' apostles had been exposed to His words over a period of time.

5. "I" = Jesus, the virgin born Son of God.

#### V. 4

1. "Abide in me" = this was a command to remain united to the Lord Jesus by a living faith; this is not talking about losing one's salvation but the only way to continue "clean" and to bear fruit is to maintain vital spiritual connection with Christ, the vine; this is a command to remain in Christ in the sense of:

A. Having no known sin unjudged and unconfessed.

B. Having no interest into which He is not brought.

C. Taking all burdens to Him.

E. Drawing all wisdom, life, and strength from Him.

F. Letting nothing be allowed in one's life which separates us from Him.

2. "Me" = "I" = Jesus, the virgin born Son of God.

3. "I in you" = means Jesus would remain with the apostles ("you;" "ye") and would teach, guide, and comfort them.

4. Then Jesus proceeds to illustrate by a reference to the vine.

5. "Branch" = refers to a shoot which comes forth from the central vine.

6. "Cannot" = does not have power of its own ability.

7. "Bear" = to bring forth.

8. "Fruit" = refers to the fruit of the vine in context--grapes if it was a grape vine.

9. "Except" = unless.

10. "Abide" = remain.

11. "No more" = neither.

12. "No more can ye, except ye abide in me" = the disciples could not bear fruit unless they remained in Jesus; this is true of all believers.

#### V. 5

1. "I am the vine" = repetition of verse 1. (see notes on verse 1)

2. "Ye are the branches" = Jesus is explaining to His apostles what He meant by His application to the vine, branches, and fruit.
3. "He" = "the same" = whosoever; anyone.
4. "That abideth in me, and I in him" = anyone who meets the conditions Jesus spoke of in verse 4 has a promise--"the same ("he") brings forth much fruit."
5. "For" = introduces the reason a person needs to abide in Christ.
6. "Without" = separate.
7. "I" = "me" = Jesus, the virgin born Son of God.
8. "Ye" = the apostles with Jesus; applies to all believers.
9. "Can do nothing" = are not able to produce anything that is good.
10. As the branches, if separated from the parent stock, could produce no fruit, but would immediately wither and die, so believers if separate from Christ, can do nothing. The last expression of this verse strongly implies dependence.

## V. 6

1. "If" = introduces a third class conditional sentence in the Greek with the condition undetermined, but with prospect of determination.
2. "If a man abide not in me" = this is referring to a person who is not truly united to Christ by faith, and does not live with a continual sense of his dependence on Him, who is not saved but only a professor of religion and has never known anything of true and real connection with Him; we know this to be the case because of what Jesus said was the result of not abiding in Him = "He is cast forth as a branch and is withered."
3. "Cast forth" = "cast" = to throw with force.
4. "Withered" = to waste away; never amount to anything.
5. "Men gather them, and cast *them* into the fire, and they are burned" = refers to literal branches in context but has an application to mouth professors who are not heart possessors--one day they will stand at the great White throne, be judged, and cast (to fling with force) into the lake of fire. (Rev. 20:11-15)
6. "Burned" = consumed with fire; literal branches will be consumed, but the lost will not be consumed but will spend an eternity in the lake of fire separated from God forever.



## V. 7

1. Jesus gave the negative in verse 6 and now He gives the positive.
2. "Ye" = the 11 apostles with Jesus; applies to all believers.
3. "Me" = "my" = Jesus, the virgin born Son of God.
4. "My words" = refers to Jesus' teaching or doctrine--things He taught.
5. "Shall ask" = desire; beg; refers to asking in prayer.
6. "What ye will" = desire; wish.
7. "It" = what you ask for.
8. "Be done" = to come to pass; to be performed.
9. This promise has particular reference to the apostles but it applies to all believers who ask in faith in the will of God. (I John 5:14) This promise does not apply to anyone whose motive is wrong (James 4:3), nor if they regard (to attend to with respect; to value) iniquity (sin) in their heart. (Psa. 66:18)

## V. 8

1. "Herein" = in this--in your bearing much fruit.
2. "My Father" = God, the Father of the Lord Jesus Christ.
3. "Glorified" = honored.
4. "Ye" = the 11 apostles to whom Jesus was teaching; refers to all believers.
5. "Bear much fruit" = are fruitful in good works; faithful; zealous; humble; devoted; always abounding in the work of the Lord; the tense reveals a continuous habitual lifestyle.
6. "So" = that is, in doing this.
7. "Shall you be my disciples" = the Greek construction indicates that bearing much fruit not only honors God but is proof that one is indeed a genuine disciple of the Lord; this is comparable to continuing in the Lord's word of John 8:31.
8. "Disciple" = learner; pupil; denotes one who follows one's teaching to the extent that they are said to be imitators of their teacher.

## 15) Teaching: Love demands obedience. V. 9-17

### V. 9

1. "As" = introduces a comparison; the love of the Father toward His only begotten Son is the highest affection of which one can conceive.
2. "Father" = God, the Father of the Lord Jesus Christ.
3. "Me" = "I" = "my" = Jesus, the virgin born Son of God.
4. "Loved" = "love" = agape; God kind of love; love in action.
5. "So" = in like manner--not the same degree but with the same kind of love--deep, tender, and unchanging.
6. "Continue" = remain; abide; never cease; the reason which He gives for their doing this is the strength of the love which He had shown for them--His love was so great for them that He was about to lay down His life.
7. "You" = "ye" = the 11 apostles to whom Jesus was teaching; applies to all believers.
8. "In my love" = in love to me.

### V. 10

1. "If" = introduces a third class conditional sentence in the Greek with the condition undetermined, but with the prospect of determination.
2. "Ye" = the 11 apostles Jesus was teaching; applies to all believers.
3. "Keep" = to attend to carefully; means to obey.
4. "Commandments" = charge; orders; prescribed rules in accordance with which a thing is done; refers to Jesus' words, sayings, and teachings.
5. "My" = "I" = Jesus, the virgin born Son of God.
6. "Abide" = remain; continue; indicates vital spiritual connection.
7. "Love" = agape; God kind of love; love in action; love produces obedience.
8. "Even as" = gives the comparison of Jesus' obedience to ours.
9. "His" = Jesus' Father.

## V. 11

1. "These things" = refers to Jesus' teaching and words of comfort in John 14 and 15 and more specifically John 15.
2. "I" = "my" = Jesus, the virgin born Son of God.
3. "Spoken" = taught them by word of mouth.
4. "You" = "your" = 11 apostles to whom He was speaking.
5. "That" = introduces the reason or motive of Jesus' teaching.
6. First "joy" = gladness; denotes the happiness which Jesus had and would continue to have.
7. "Full" = to cause to abound; to furnish or supply liberally.

## V. 12

1. "This is my commandment" =
  - A. "My" in the sense He gave it, demonstrated it, and taught how it works.
  - B. Called the great commandment in Mat. 22:36-40.
  - C. Also called a new commandment as well as an old commandment in John 13:34 and I John 2:7-8.
2. "Love" = agape; love in action; God kind of love; the tense reveals a continuous habitual lifestyle--keep on loving one another.
3. "One another" = mutual; reciprocally--loves both ways.
4. "As I have loved you" = stresses the quality of love with which believers are to "love one another."

## V. 13

1. "Greater love" = means no higher expression of love could be given--than for a man to lay down his life for someone else.
2. "No man" = no one.

3. "Than this" = "that a man lay down his life for his friends" = Jesus was referring to himself who was to lay down His life (give himself freely to die as a sacrifice) for (in behalf of; in place of) His friends.

4. "Friends" = one who associates familiarly with another.

5. Jesus surpassed one who might rarely die for his friends--He died in behalf of and for His enemies. (Rom. 5:6-10) The Lord mentioned only friends here because He was speaking to His friends.

#### V. 14

1. "Ye" = "you" = the 11 apostles to whom Jesus was teaching.

2. "My" = "I" = Jesus, the virgin born Son of God.

3. "Friends" = one who associates familiarly with another.

4. "If" = introduces a third class conditional sentence in the Greek with the condition undetermined, but with the prospect of determination.

5. "Do" = perform; produce; the tense indicates a natural habitual practice of obeying what our Lord said; therefore, this verse is not referring to spasmodic obedience.

6. "Whatsoever" = anything and everything.

7. "Command" = order; give charge; refers to what Jesus said.

#### V. 15

1. "Henceforth" = no longer.

2. "I" = "my" = Jesus, the virgin born Son of God.

3. "Call" = address.

4. "You" = the 11 apostles to whom Jesus was teaching.

5. "Servants" = bondslaves; Paul gloried in this title for he referred to himself as a servant many times. (Titus 1:1)

6. "For" = introduces the reason Jesus said He no longer called the apostles servants.

7. "Knoweth" = to have absolute positive knowledge of the facts; negated by "not;" a servant is not told his master's mind, purpose, or plans.

8. "His" = servant.

9. "Lord" = master; owner of the servant or slave.

10. "Doeth" = refers to the master's reason or purpose behind his commands; the slave is told and expected to execute the master's commands while often remaining ignorant of his reasons.

11. "But" = show the contrast between a servant and a friend.

12. "Called" = addressed.

13. "Friends" = one who associates familiarly with another.

14. "For" = introduces the reason He called them friends--He had made known to them all things He had heard of the Father; friends inform each other and trust each other.

15. "All things heard of my Father" = refers to the design of God in His coming and His death.

16. "Made known" = Jesus had opened to them His mind; made known His plans; acquainted them with the design of His coming, His death, His resurrection, and ascension; at least He instructed them in all these areas but they did not fully understand at this present time.

## V. 16

1. "Ye" = "you" = "your" = the 11 apostles to whom Jesus was speaking to and teaching while traveling to the garden of Gethsemane.

2. "Have chosen" = to pick or choose out for one's self; refers to the office apostleship; the first "have chosen" is negated by "not;" this choice was by grace not because of their merit.

3. "But" = shows the contrast between Jesus and His apostles; it was not because they had chosen Jesus as their teacher and guide, but because He had designated them to be His apostles and that was after an all night prayer meeting. (Luke 6:12-13)

4. "I" = "my" = Jesus, the virgin born Son of God.

5. "Ordained" = placed; appointed; set apart; this was not done by a formal act of laying on of hands as we now use the word.

6. First and second "that" = introduces the reasons (three) He chose and ordained them:

A. "Go" = compares to the first part of what is called the great commission given to the church in Mat. 28:19-20, Mark 16:16, and Acts 1:8; the tense reveals a continuous action--keep on going.

B. "Bring forth fruit" = in context this is referring to more than fruit of the Spirit because of the word "go;" thus, this indicates being faithful and successful in preaching the gospel; the tense is continuous--keep on bearing fruit.

C. "Your fruit should remain" = means that the effect of their labors would have a permanent effect on mankind; the tense is also continuous--keep on abiding (remaining); these three things emphasize continuance, not just a mere spurt but permanent growth and fruit-bearing; this is what Heb. 3:6,14 plainly states that occurs in the lives of all genuine believers.

7. Third "that" = shows that the continuance in these three areas gives one a right to a promise--"whatsoever ye shall ask of the Father in my name, he may give it you."

8. "Whatsoever" = "it" = refers to anything.

9. "Ask" = request; pray for; this means more than just words with one's mouth; it refers to asking in faith and according to the will of God. (James 1:6; I John 5:14; see notes on John 14:13)

10. "In my name" = is equivalent to saying on my account or for my sake; means asking for His will to be done on earth as it is in heaven as He taught us to pray in the model prayer. (Mat. 6:9-13)

11. "The Father" = "he" = God, the Father of the Lord Jesus Christ.

12. "May give" = grant; supply; the "may" in English seems to indicate a possibility the Father will not supply what you ask for but the Greek is positive--"that will I do" (John 14:13) and "it shall be done unto you" (verse 7); the promise is certain if the conditions are met.

## V. 17

1. "These things" = refers to Jesus' teaching in this chapter while on the way to the garden of Gethsemane.

2. "I" = Jesus, the virgin born Son of God.

3. "Command" = "that" = give charge; to order; this is a repetition of John 13:34-35 and 15:12--all given the same night.

4. "You" = "ye" = the 11 apostles to whom Jesus was speaking while on the way to the garden of Gethsemane; applies to all believers.

5. "Love" = agape; love in action; God kind of love; the tense reveals a continuous habitual lifestyle--keep on loving one another.

6. "One another" = mutual; reciprocally--goes both ways.

#### 16) Teaching: the believer and the world. (V. 18-25)

##### V. 18

1. "If" = since; introduces a first class conditional sentence in the Greek which states the condition determined as fulfilled--the world does hate believers.

2. "The world" = "it" = refers to the inhabitants of the earth--mankind; the term is used to denote all who are entirely under the influence of the things of this world--pride, ambition, and pleasure; refers to all who are not saved and especially all who have not been awakened to their sin and need.

3. "Hate" = to detest; to pursue with hatred; the tense is continuous action.

4. "You" = "ye" = the 11 apostles whom Jesus was teaching; applies to all believers.

5. "Know" = to know by experience; the apostles had experienced the hatred the Jews had displayed toward Jesus while they walked with Him.

6. "Me" = Jesus, the virgin born Son of God.

7. "Hated" = to pursue with hatred; to detest; the tense is perfect in the Greek which means a past completed action with existing results--has hated and still hates.

8. "Before" = first in time; Jesus is trying to prepare the apostles for their hostile reception by the world.

##### V. 19

1. "If" = introduces a second class conditional sentence in the Greek which has the condition determined as unfulfilled--the condition is assumed to be contrary to fact; the apostles were not of the world because they had been saved.

2. "World" = lost unawakened mankind. (see notes on verse 18)

3. "Love" = to approve of; to treat affectionately or kindly; to welcome; befriend.

4. "His own" = its own; neuter gender.

5. "Because" = since; introduces the reason the world hates them--"ye are not of the world;" definite and specific reason for the world hatred of real Christians whose very

existence is a reproach to a sinful world; you have been saved or chosen out of the world; John makes it very clear in I John 2:15 that one who loves the world or is of this world is not saved.

6. "Chosen" = to select (Eph. 1:4); root word for "elect;" based upon three things: (I Peter 1:2; II Thess. 2:13)

A. "Foreknowledge" = He sees and knows what He can do in one's heart (I Sam. 16:7); the Master potter knows His clay.

B. "Sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction" or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control; this works repentance and produces faith in the sinner.

C. "Obedience" = at the point when repentance and faith are worked, a sinner can repent and believe unto salvation, thus obedience; man must repent and believe to be saved (Luke 13:3; Acts 16:31); God does not choose some to the rejection of others, but just as God chose Israel out from among all other nations to be a light to the other nations whereby they could come through Israel and be saved, God chose men not to the rejection of others, but to be a light to others whereby they could see the Lord Jesus, repent, believe, be saved, and find out they were chosen too.

7. "Therefore" = in view of the fact; for this cause--you are not of the world.

8. "Hateth" = to detest; to pursue with hatred; the tense reveals continuous action.

## V. 20

1. "Remember" = to be mindful; to call to mind; keep in mind.

2. "The word that I said unto you" = refers to the things Jesus had told the apostles soon after they were chosen, recorded in Mat. 10:16-25; He is especially referring to Mat. 10:24-25.

3. "I" = "me" = Jesus, the virgin born Son of God.

4. "You" = "your's" = the 11 apostles whom Jesus was teaching while on the way to the garden of Gethsemane.

5. "Servant" = "his" = bonds slave; slave.

6. "Greater than" = superior; negated by "is not."

7. "Lord" = master; owner.



8. First "if" = since; introduces a first class conditional sentence in the Greek which shows the condition determined as fulfilled; the condition stated is a fact--they did persecute Jesus.

9. "They" = the religious Jews, mainly.

10. "Persecuted" = to pursue in a hostile manner; to chase like a wild beast.

11. "Also" = indeed.

12. Second "if" = introduces a third class conditional sentence in the Greek which reveals the condition as undetermined but has the prospect of determination; those who kept Jesus' saying would keep the apostles's saying also.

13. "Kept" = "keep" = observe; guard; watch; implies obedience.

14. "My saying" = Jesus' word or teaching.

## V. 21

1. "All these things" = refers to all the different facets of the hate and persecution Jesus received.

2. "They" = the religious world; in context Jesus is referring to the Jews.

3. "Do" = to be the authors of; execute; carry out; perform.

4. "You" = the 11 apostles to whom Jesus was speaking; refers to all believers.

5. "For" = because of; gives one reason they will be persecuted--"my name's sake" = on my account; because you are my followers and possess my spirit.

6. "Because" = gives the second reason the religious crowd will persecute Christ's followers--"they know not him that sent me."

7. "Know" = to have absolute knowledge of the facts; negated by "not;" the tense is perfect which means a past completed act with existing results; this means there never was a time they had true knowledge and they continue in that condition at present.

8. "Him" = God, the Father of the Lord Jesus Christ, who sent Jesus (me).

9. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

## V. 22

1. "I" = Jesus, the virgin born Son of God.
2. "Come" = to come from one place to another; refers to Jesus, the Son of God coming down from heaven to dwell among men in flesh; this is called the first advent which spanned about 33 1/2 years.
3. "Spoken" = refers to His declaring the will of God unto them and making known His requirements by His teaching.
4. "Them" = "they" = "their" = the religious crowd; in context He is referring to the Jews.
5. "Had not had sin" = refers to the particular sin of persecuting and rejecting Him; if Jesus had not come to them, they would not have been chargeable with rejecting the grace of God Jesus had offered to them.
6. "But" = shows contrast--Jesus did come.
7. "Now" = at this time; the present.
8. "Cloak" = pretense; excuse; covering; negated by "no;" Jesus had come and His presence is light (John 1:4-5); even their excuses gives evidence that the light had been shining.

#### V. 23

1. "He" = whoever; anyone.
2. "Hateth" = to pursue with hatred; detest; the tense refers to a continuous habitual lifestyle.
3. "Me" = "my" = Jesus, the virgin born Son of God.
4. "Father" = God, the Father of the Lord Jesus.
5. "Also" = indeed.

#### V. 24

1. "I" = "me" = "my" = Jesus, the virgin born Son of God.
2. "Done" = produced; performed.
3. "Among" = in their midst.
4. "Them" = "thy" = the religious crowd; refers to the Jews.

5. "Works" = acts; deeds; things done; refers to the miracles.
6. "Which none other man did" = the miracles of Jesus surpassed those of Moses and the prophets in their number and in their nature.
7. "Had not had sin" = refers to the sin of persecuting and rejecting Jesus which was deliberate and inexcusable; the context bears this out; this is not referring to the sin nature that all men had passed to them from their father Adam. (Rom. 5:12)
8. "But" = shows contrast.
9. "Now" = at this time; at present.
10. "Both" = indeed.
11. "Seen" = to become acquainted with by experience; they had heard His words and had witnessed His miracles; the tense is perfect in the Greek which means a past completed act with existing results--they had experienced His words and miracles and were still influenced by them at present.
12. "Hated" = to pursue with hatred; detest; the tense is perfect--they begun to hate Him at a point in past time and continued to do so at present--not only Jesus but His Father also; which means they hated God, the one they had said they believed in--God of Abraham.

## V. 25

1. "But" = shows contrast between what should have been and what was.
2. "*This cometh to pass*" = in italics, thus not in the originals but supplied by the translators; refers to the Jew's hatred.
3. "That" = introduces the reason for the hatred = "that the word might be fulfilled."
4. "Word" = the Scripture referred to as "their law."
5. "Be fulfilled" = be completed; to carry through to the end; to bring to pass; this does not mean that God was the author of their hatred but in foreknowledge He knew what they would do; therefore, He recorded it in the Scripture.
6. "Is written" = the tense is perfect meaning that the Scripture was penned down at a point in past time and stands on record at present--even today. (Mat. 24:35)
7. "Their" = "they" = the religious Jews; the hostile Jews plotting His death.
8. "Law" = a broad designation for the entire OT; here it is referring to the Psalms. (Psa. 69:4)

9. "In their law" = Jesus referred to the Scripture as "your law" when speaking to the religious Jews in John 8:17 and here "their law" when speaking about them, but He never included himself with the people by saying "our law;" He is the author of it and not a fellow subject of it, yet He kept it in its entirety. (Mat. 5:17)

10. "Hated" = to pursue with hatred; detest.

11. "Me" = Jesus, the virgin born Son of God.

12. "Without a cause" = undeservedly.

13. The same words which David used in Psa. 69:4 concerning his enemies expresses the conduct of the Jews and their treatment of Jesus the Christ (Messiah). In both cases it was without cause.

### 17) Teaching; the believer and the Spirit. V. 26-27

#### V. 26

1. "But" = shows contrast between the action of the Jews and the action of the Comforter.

2. "When" = as soon as.

3. "The Comforter" = "the Spirit of truth" = "whom" = "he" = the Holy Spirit; one called alongside as a helper, advisor, counselor, or as an advocate; called the Spirit of truth because He would teach them the truth and guide them into all truth (John 16:13); this is in contrast to the spirit of error. (I John 4:6)

4. "Is come" = refers to the Holy Spirit's arrival at Pentecost to take up His abode in every saint; this does not mean that the Holy Spirit had not worked during OT days for He had even in Gen. 1:2 in creation.

5. "I" = "me" = Jesus, the virgin born Son of God.

6. "Will send" = reveals what Jesus will do for them after the resurrection and ascension.

7. "From the Father" = God the Father of the Lord Jesus; this connected with "I will send" is a declaration of His equality with the Father.

8. "You" = the 11 apostles to whom Jesus was talking to at this time; refers to all believers.

9. "Which" = who; the Holy Spirit is a person not a thing.

10. "Proceedeth" = to go forth.

11. "Shall testify" = bear witness; this is the ministry of the Holy Spirit as it should be ours--to point others to the Lord Jesus not himself. (John 16:14)

12. "Of" = concerning.

V. 27

1. "Ye" = the 11 apostles to whom Jesus was teaching.

2. "Also" = indeed; ye as well as the Holy Spirit.

3. "Bear witness" = to give a first hand detailed account of something one has experienced; this depended upon the power of the Spirit.

4. "Because" = gives the reason they were able to bear witness = "have been with me from the beginning" = refers to the apostles being with Jesus (me) soon after the beginning of His public ministry when He chose them; thus, they had been an eye witness to all the miracles that Jesus performed as well as His character and teaching; therefore, they could be an effective witness of the Lord Jesus.

## **CHAPTER 16:**

### 18) Jesus warned apostles of persecution. V. 1-6

V. 1

1. Remember this chapter occurred while they traveled the streets of Jerusalem on the way to the garden of Gethsemane.

2. "These things" = the things spoken in the last two chapters.

3. "I" = Jesus, the virgin born Son of God.

4. "Spoken" = to use words in order to declare one's mind and disclose one's thoughts.

5. "You" = "ye" = the 11 apostles who were with Jesus at this time.

6. "Offended" = to have a stumbling block or impediment in the way upon which another may trip and fall; the word refers to being caught in a trap or a snare, or to stumble over a block in one's path; negated by "not."

V. 2

1. "They" = "whosoever" = "he" = the religious Jews.
2. "Put out of the synagogues" = to be excommunicated from the synagogue; to deprive the Jews of these privileges was an extreme punishment indeed; this snare or threat was an effort by the leaders to force the Jews to have nothing to do with Christ.
3. "Synagogues" = the building in cities where solemn Jewish assemblies were held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship; the service consists of prayer, praise, reading of the Word of God, and an exposition by any Rabbi or other competent person; the center of social and religious activities among the Jews.
4. "You" = 11 apostles to whom Jesus was speaking.
5. "Yea" = nevertheless--there is coming a time when they will do more than excommunicate you--they will kill you.
6. "The time cometh" = a certain definite point of time will arrive.
7. "Killeth" = to put to death physically.
8. "Will think" = to be of the opinion; suppose; this is due to their spiritual blindness.
9. "Doeth God service" = means to render service to God; later the Jews who persecuted the apostles regarded them as blasphemers and as trying to overthrow the temple service and the system of religion which God had established; therefore, they supposed they were rendering service to God in putting them to death.

### V. 3

1. "These things" = refers to all the different facets of the hate and persecution of which Jesus had spoken and now He included that of their being put to death.
2. "They" = the religious world; refers especially to the religious Jews.
3. "Do" = to be the author of; execute; carry out; perform.
4. "You" = the 11 apostles to whom Jesus was speaking; refers to all believers.
5. "Because" = introduces the reason they would do such; this is basically repetition of John 15:21.
6. "Known" = to know by experience; to receive the Lord Jesus as Lord and Saviour; refers to being saved; negated by "not"--thus, they were not saved for the saved will not do that.
7. "The Father" = God, the Father of the Lord Jesus (me).

#### V. 4

1. "These things" = "them" = the things that are about to happen. (verses 1-2)
2. "I" = Jesus, the virgin born Son of God.
3. "Told" = to use words in order to declare one's mind and disclose one's thoughts.
4. "You" = "ye" = the 11 apostles to whom He was speaking; applies to all believers.
5. "That" = introduces the reason for Jesus telling these things at this time--"that when the time shall come, ye may remember that I told you of them" (these things); "forewarned is to be forearmed."
6. "Remember" = to call to mind; to be mindful of.
7. "At the beginning" = refers to the beginning of Jesus' public ministry when He called the apostles and sent them forth with words of warning but not near as strong then as these words spoken and repeated on the way to the garden of Gethsemane; His words have more emphasis now because they are about to face these things.
8. "Because" = introduces the reason He did not tell them these strong words at the beginning of His ministry--"I was with you" = while Christ was with them He was the object of attack, and now that He is leaving them, they will be the object of attack.

#### V. 5

1. "But" = shows the contrast "now I go my way to him that sent me."
2. "I" = "my" = "me" = "thou" = Jesus, the virgin born Son of God.
3. "Now" = at this time; refers to this very day--Jewish time--He was to face the cross and leave His apostles.
4. "I go my way" = to depart by the way of the cross--that's what He came for.
5. "Him" = the Father who sent Jesus.
6. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.
7. "None" = not one.
8. "You" = the 11 apostles to whom Jesus was speaking.

9. "Asketh" = to question--"Whither goest thou?" = now that the apostles realized that Jesus is going, their thoughts turn to themselves and they cease asking the question that Peter asked in John 13:36 just a short time earlier.

## V. 6

1. "But" = shows contrast; instead of asking Jesus where He was going they were filled with sorrow.

2. "Because" = introduces the reason they had sorrow--"I have said these thing unto you."

3. "I" = Jesus, the virgin born Son of God.

4. "These things" = refers to the things that were about to happen to them--hatred, persecution, and even death.

5. "Sorrow" = grief; heaviness.

6. "Hath filled" = to make full and overflow; the tense is perfect in the Greek which means a past completed act with existing results; indicates the moment the apostles really heard these things--hatred, persecution, and being killed--caused sorrow to enter their heart and continued at present and would continue to effect them.

7. "You" = "your" = the 11 apostles to whom Jesus was speaking.

8. "Heart" = the center and seat of spiritual life; the center of feeling and faith (Rom 10:10); the focus of the religious life; the inner being.

## 19) Jesus and the Ministry of the Spirit. V. 7-15

## V. 7

1. "Nevertheless" = but; shows contrast between His leaving and the Comforter coming; word also forms a transition to a very important matter.

2. "I" = Jesus, the virgin born Son of God; the first "I" has emphasis on it because He desired to assure them that He knew what He was speaking of and He had never misled them.

3. "Tell" = speak; to point out with words.

4. "You" = the 11 apostles to whom Jesus was speaking.

5. "Truth" = uprightness; fidelity; reality; free from falsehood; all Jesus spoke was the truth for He Himself was "the Truth." (John 14:6)



6. "It is expedient" = one word in the Greek; it is better, profitable, necessary, or advantageous--"that I go away" = depart as He had told them even though they sorrowed at such a thought.

7. "For" = because; introduces the reason why it was expedient that He go away--so the Comforter will come.

8. "If" = introduces a third class conditional sentence in the Greek which reveals the condition undetermined but with the prospect of determination--Jesus was going away and the Comforter was coming.

9. "The Comforter" = "him" = the Holy Spirit; one called alongside as a helper, advisor, counselor, or an advocate.

10. "Will not come unto you" = will not take up His abode in the heart of the believer; this would be the result if Jesus did not go away and the opposite would be true if He did go away--"I will send him unto you" = the Holy Spirit was already at work in the hearts of men, but not in the sense of taking up His abode in men's hearts as Comforter--this happened at Pentecost which was 53 days after Jesus made this statement.

11. The reason it was profitable to the apostles for Jesus to go away and for Him to send the Holy Spirit was so the apostles could be led by the Holy Spirit to see more fully the design of His coming than they would by His presence. While He was with them, even though His teaching was plain, their minds were filled with preconceived ideas; thus, they were unwilling to believe that He was to die. But after His departure, His death, and ascension--by having these facts before their eyes--they would be led by the Holy Spirit to a fuller understanding of the reason of Jesus' coming. This would never happen while He was with them. Therefore, it was profitable to them for Jesus to go away.

## V. 8

1. "He" = the Holy Spirit; the Comforter.

2. "When he is come" = refers to Pentecost when the Holy Spirit would take up His abode in the heart of the believer.

3. "Will reprove" = same as Holy Ghost conviction; same Greek word in translated by four other English words and when these five words are defined in English you have the complete definition of this word.

A. "Reprove" = to lay blame on someone with the purpose or intention of correcting the problem.

B. "Rebuke" = I Tim. 5:20; to reprove sharply and sternly with authority.

C. "Tell a fault" = Mat. 18:15; to give evidence of.

D. "Convince" = Titus 1:9; to persuade by argument using the evidence at hand.

E. "Convict" = John 8:9; the state of being proven guilty.

F. The summary of these words and a full definition of the Holy Ghost's work of reproof is: To lay blame on someone sharply and sternly with authority using the evidence at hand to persuade by argument that individual, bring him to a state of being proven guilty, and convince him of his need for righteousness. This is all done with the purpose or intention of correcting the problem. This reproof consists of three things--sin, righteousness, and judgment.

4. "World" = sinners; refers to the inhabitants of the earth--mankind.

5. "Of" = concerning.

6. "Sin" = in general sin is any violation of a law of God but the particular sin of which men are here said to be convicted of is that of unbelief--the root of all sins; verse 9 bears this out; the word is singular in context.

7. "Righteousness" = the condition acceptable to God; self-righteousness will not be accepted (Mat. 5:20); refers not so much to our performance as it does to a person--the Lord Jesus Christ as verse 10 bears out. (I Cor. 1:30; I John 5:12)

8. "Judgment" = sentence of condemnation and punishment; shows that God is just and will execute judgment which is proven in verse 11 by using the devil as an example.

9. All three--sin, righteousness, and judgment--must be reproofed for one to be saved. Many are "short circuited" by well meaning preachers and so called "soul-winners" who do not allow the Holy Ghost to complete His work of reproof.

## V. 9

1. "Of" = concerning; this verse explains the reproof concerning sin.

2. "Sin " = singular; refers to unbelief, the root problem of all sin as this verse brings out.

3. "Because" = introduces the reason men need to be reproofed--"they believe not on me."

4. "They" = the world; sinners.

5. "Believe" = to be persuaded of; to place confidence in; trust; refers to saving faith; negated by "not;" unbelief is the source from which all sin originates; if the root is taken care of, so will the fruit be taken care of.

6. "On" = a preposition meaning to come to a point, place, and time with a purpose; this can only be done after the Holy Ghost has completed His work in all three areas.

7. "Me" = Jesus, the virgin born Son of God who has to be your Lord. (Rom. 10:13; I Cor. 12:3)

#### V. 10

1. "Of" = concerning; this verse explains the reproof concerning righteousness.
2. "Righteousness" = this refers to Jesus Christ who is the righteousness of God and the One we must have to merit heaven (I Cor. 1:30; I John 5:12); this does not refer to a set of do's and don't's nor to a separated lifestyle even though that comes as a result of imputed (to place on one's account) righteousness.
3. "Because" = introduces the reason men need to be reproved of righteousness--"I go to my Father, and ye see me no more."
4. "I" = "me" = Jesus, the virgin born Son of God and the righteousness we need.
5. "Go to my Father" = refers to His death, resurrection, and ascension to heaven where God His Father was.
6. "Ye" = refers to the apostles to whom Jesus was speaking; applies to the world--sinners.
7. "See" = to view with the eyes; to enjoy His presence.
8. "No more" = no longer; while Jesus walked with the apostles they did not need to be convinced (reproved) of righteousness because Jesus' life and work manifested that He was the righteousness of God, but when He was leaving it would be necessary to send the Holy Spirit to convince men of righteousness.

#### V. 11

1. "Of" = concerning; this verse explains the reproof concerning judgment.
2. "Judgment" = sentence of condemnation and punishment; shows that God is just and will execute judgment which is proved by using the devil as an example; He didn't let him get by without punishment and neither will you.
3. "Because" = introduces the reason men need to be reproved of judgment--the prince of this world is judged.
4. "Prince" = ruler; leader; chief.
5. "Prince of this world" = refers to Satan as being in possession of this evil world.

6. "Is judged" = condemned; the tense in the Greek is perfect which means a past completed action with existing results; Satan was condemned at a point in past time and remains in that condition; the Lord uses Satan as an example to show mankind that sin must be condemned; Satan, a created being named Lucifer, sinned against God by trying to exalt himself above God and he was judged and condemned to hell and so will every sinner who does not trust the Lord Jesus as his righteousness. (Isa. 14:12-15; Rom. 6:23)

## V. 12

1. "I" = Jesus, the virgin born Son of God.
2. "I have yet many things to say unto you" = there were many things (them) pertaining to the work of the Spirit and the doctrines of truths which Jesus could have spoken; He had given them the basics but not details.
3. "But" = introduces the reason He didn't speak the details to the apostles ("you;" "ye") at this time--ye cannot bear them now.
4. "Cannot" = not be able or capable.
5. "Bear" = to bear what is burdensome; refers to their not being prepared to handle a fuller revelation of truth than what Jesus had already given them.
6. "Now" = at this moment; at this time.
7. It is interesting to note that preachers sometimes have the idea that they need to give the congregation the whole load every time they preach but Jesus held back some things because they were not ready for more truth. Really they were having trouble digesting what He had already told them. May we learn from this. We need to give all the counsel of God as Paul did in Acts 20:27,20, but this means that Paul delivered the advice and purpose of God for that congregation on that specific day. And that's what Jesus did to these 11 apostles.

## V. 13

1. "Howbeit" = but; shows the contrast between then and the future and between what Jesus had spoken and what the Holy Spirit would reveal to them.
2. "When" = word gives a promise--the Holy Spirit would come and take up His abode in the hearts of believers; this happened 53 days later on Pentecost.
3. "He" = "the Spirit of Truth" = "Himself" = the Comforter; the Holy Spirit whom Jesus asked the Father to send (John 14:16); called "the Spirit of Truth" because He would teach them the truth by giving them a progressive revelation of truth.

4. "Is come" = refers to Pentecost when the Holy Spirit took up His abode in the hearts of believers.
5. "Will guide you into all truth" = refers to the Holy Spirit revealing and giving understanding of truth to all believers; the Greek construction reveals that this as a gradual process, for all saints are still learning the truth in Christ.
6. "Into" = a preposition indicating movement toward all truth.
7. "You" = the 11 apostles Jesus was speaking to; refers to all believers.
8. "Truth" = has a definite article "the" in front of the Greek word; thus, this is referring to Jesus. (John 14:6)
9. "For" = introduces how He does this.
10. "Speak" = to use words in order to declare one's mind and disclose one's thoughts; this He did when He moved on men to write the NT concerning Jesus the Truth; the Holy Spirit does speak. (Acts 13:2)
11. "Not of himself" = "not from Himself;" the Holy Spirit does not speak things concerning himself but things concerning the Lord Jesus Christ; thus, a contrast is given introduced by "but."
12. "Whatsoever he shall hear" = refers to things communicated to Him represented by hearing because in this way instruction is commonly received by mankind.
13. "*That* shall he speak" = He declares what He heard.
14. "Will shew" = to announce; make known; rehearse; to report.
15. "Things to come" = the Greek really states "the coming one" = refers to the Messiah--the Lord Jesus--the Truth; refers to things concerning the Lord Jesus.

#### V. 14

1. "He" = the Holy Spirit--the Spirit of Truth.
2. "Glorify" = honor; magnify; to cause the dignity and worth of some person or thing to become manifested and acknowledged.
3. "Me" = "mine" = Jesus, the virgin born Son of God.
4. "For" = introduces how He would glorify the Lord Jesus.
5. "Shall receive of mine" = literally "shall take of or from me" = means He shall receive His commission and instructions as an ambassador from me, to do my will and complete my work.

6. "Shall shew *it*" = shall announce or communicate truth to you; this is always the work of the Holy Spirit.

#### V. 15

1. "All things that the Father hath are mine" = a definite statement claiming equality with the Father.

2. "Therefore" = in view of that fact just stated.

3. "I" = "mine" = Jesus, the virgin born Son of God.

4. "That he shall take of mine, and shall shew *it* unto you" = a repetition of verse 14; the Holy Spirit announces what He received from Jesus, who is God, and in so doing this He announces what He received of the Father because Jesus and His Father are one.

#### 20) Jesus speaks of His death and future. V. 16-33

#### V. 16

1. "A little while" = refers to the brief period now till Christ's death; He died on the cross about 17 hours later.

2. "Ye" = the 11 apostles to whom Jesus was speaking while on the way to the garden of Gethsemane.

3. "See" = to perceive with the eyes; negated by "not;" He would be concealed from them in the tomb.

4. "Me" = "I" = Jesus, the virgin born Son of God.

5. "Again" = on the other hand; refers to the fact that Jesus would be raised from the dead--three days after His death.

6. "Because" = introduces the reason they would see Him after a short while--it was necessary that He should rise from the grave so He could "go to the Father" = refers to Christ ascension back to His Father in heaven.

7. The apostles could not understand what He meant because sorrow had blurred their vision.

#### V. 17

1. "Then" = therefore; in view of Jesus' statement in V. 16.

2. "Some of his disciples" = part of the disciples spoke up to the others but not to Jesus.
3. "His" = "he" = "me" = "I" = Jesus, the virgin born Son of God.
4. "Disciples" = learner; followers; refers to the 11 apostles to whom Jesus had been speaking.
5. "What is this that he said unto us" = the apostles were questioning Jesus' statement of verse 16 because they did not understand what He said; He seemed to contradict Himself for the apostles took both phrases--"a little while" -- to mean the same period of time.

#### V. 18

1. "They" = "we" = the apostles still speaking among themselves.
2. This verse reveals their lack of understanding and their state of frustration.
3. "Cannot tell" = do not know; they confess their ignorance to each other.

#### V. 19

1. "Now" = therefore; these things being so.
2. "Jesus" = "him" = "I" = "me" = the virgin born Son of God.
3. "Knew" = perceived; word implies that Jesus knew from His divine insight the hearts of the disciples; He read their thoughts, for they were not talking to Him but each other.
4. "They" = "ye" = "yourselves" = the 11 apostles with Jesus at this time.
5. "Desirous" = refers to the fact that they had a sincere desire to know what Jesus meant, but were embarrassed to ask Him, so He took the initiative and asked them the question in this verse.
6. "Do you enquire?" = to seek in order to find; then Jesus made it clear what He meant by "a little while."

#### V. 20

1. "Verily" = truly; surely; of a truth; used twice and expresses the speaker's sense of the importance of what He is saying and the certainty that it is as He says.
2. "I" = Jesus, the virgin born Son of God.

3. "Say" = mean to say--referring to what He had just said; they didn't understand so He further explains.
4. "You" = "ye" = "your" = the 11 apostles who were with Jesus at this time.
5. "Weep" = to mourn; an outward form of inward grief.
6. "Lament" = to wail; another outward form of inward grief; these two words were going to be experienced by the apostles as well as other believers because of His crucifixion, suffering, and death; these expressions are recorded in Luke 23:27 and John 20:11; the apostles were already sorrowful because of Jesus' speaking about His death but their sorrow was going to increase.
7. "But" = shows the contrast between the believers and the world.
8. "The world" = refers to mankind--wicked men; refers here to the Jews who sought His death, and who would rejoice that their purpose was going to be obtained.
9. "Rejoice" = to be glad; to rejoice exceedingly.
10. "Sorrowful" = grieved; heaviness; expressed outwardly.
11. Second "but" = shows contrast between their reaction at His death and then their reaction after His resurrection.
12. "Shall be turned" = to become.
13. "Into" = to; a preposition indicating coming to a point, place, and time with a purpose; that place would be when they encountered Jesus after His resurrection.
14. "Joy" = gladness; the context seems to reveal a sudden burst of joy that occurred in the room where the apostles were assembled on that first Sunday night after our Lord's resurrection. (Luke 24:36-45)

## V. 21

1. Jesus gives an experience of life to illustrate both the sorrow and the joy.
2. "A woman" = "she" = "her" = any woman.
3. "When" = as soon as.
4. "Travail" = word means she is about to give birth to her child.
5. "Hath" = has.
6. "Sorrow" = grief; pain; a result of the curse God placed on women in Gen. 3:16.



7. "Because" = introduces the reason for sorrow.
8. "Her hour is come" = refers to the fact that time has come for giving birth which she knows is like a living death.
9. "But" = shows contrast between sorrow and joy.
10. "As soon as" = when; at the point the baby is born = "she is delivered of the child" = refers to giving birth to a child.
11. "Remembereth" = to be mindful of; negated by "no more" = no longer; refers to the pain as not being in the forefront--now the baby is.
12. "Anguish" = pressure--caused by child birth; word for tribulation.
13. "For" = because of; introduces the reason that anguish is not the number one thought on that mother's mind--instead her baby is, therefore the "joy" = gladness.
14. "Man" = a human being; a word which can mean male or female; refers to her baby.
15. "Is born" = same word as delivered in this verse; refers to giving birth to a child.
16. "Into" = preposition meaning to come to a point, place, and time with a purpose; refers to God being the giver of life. (Psa. 127:3)
17. "The world" = among mankind; also refers to the earth.
18. Jesus illustrates what He had told the apostles concerning sorrow and joy, by using the universal experience of women giving birth to a child--the joy of the child exceeds the sorrow of labor.

## V. 22

1. "And" = connects Jesus' illustration to what He was trying to describe to the apostles.
2. "Now" = at this time.
3. "Therefore" = these things being so.
4. "Ye" = "you" = "your" = the 11 apostles Jesus was speaking to on the way to the garden of Gethsemane.
5. "Have" = possess.
6. "Sorrow" = grief; pain; real but fleeting with permanent joy following like that of a mother in childbirth.

7. "But" = shows contrast in them from the present to some point in the future--your heart shall rejoice.
8. "I" = Jesus, the virgin born Son of God.
9. "See" = to behold; means to appear so He could see the apostles; this word shows that we are objects of God's regard.
10. "Again" = repetition of an action; Jesus was only going to be absent from them for three days and three nights and then He would appear to them again.
11. "Heart" = not the physical organ of life but the seat of spiritual life; the center of feeling and faith (Rom. 10:10); the inner being.
12. "Rejoice" = be glad; to rejoice exceedingly.
13. "Joy" = gladness.
14. "No man" = no person, male or female.
15. "Taketh from you" = cause to cease; the joy Jesus is referring to is a permanent possession; the reason this would not be possible is that after Jesus' resurrection they would be firmly persuaded that Jesus had risen and that He was the Messiah; indicates that no persecution, trial, or affliction could shake their faith.
16. Their sorrow would be turned into joy and it came to pass just like Jesus said.

## V. 23

1. "And in that day" = the time when their sorrow would be turned into joy; after the resurrection and ascension.
2. "Ye" = "you" = the 11 apostles Jesus was speaking to on the way to the garden of Gethsemane; applies to all believers.
3. "Me" = "I" = "my" = Jesus, the virgin born Son of God.
4. "Shall ask me nothing" = the apostles were accustomed to depend on Jesus for the supply of their wants while He was with them; but now He is leaving and they would not be able any longer to ask Him personally for their need; instead they were to go to the Father in prayer, asking in Jesus' name.
5. "Verily" = truly; surely; of a truth; used twice to express the speaker's sense of the importance of what He is saying and the certainty that it is as He says.
6. "Say" = affirm over; advise; command.

7. "Whatsoever" = "*it*" = refers to anything you need; this is the way you request it—in my name.
8. "Ask" = request; pray for; this means more than just speaking words with one's mouth; it refers to asking in faith and according to the will of God. (James 1:6; I John 5:14; see notes of John 14:13)
9. "The Father" = "he" = God, the Father of the Lord Jesus.
10. "In my name" = equivalent to saying on my account or for my sake.
11. "Will give" = grant; supply; the Greek is positive—"he will give;" the promise is certain if the conditions are met.

#### V. 24

1. "Hitherto" = during His ministry and while He was with them in person; up until now the apostles had not used Christ's name in praying to the Father, but after the resurrection of Jesus they are to do so.
2. "Ye" = "your" = the 11 apostles to whom Jesus was speaking to while on the way to the garden of Gethsemane.
3. "Asked" = desired; they had presented their requests to Jesus himself; if they had prayed to God before, they had not done so in Jesus' name.
4. "Nothing" = not one thing.
5. "In my name" = equivalent to saying on my account or for my sake.
6. "My" = Jesus, the virgin born Son of God.
7. "Ask" = call for; refers to praying; the tense is continuous.
8. "Shall receive" = to gain; obtain; this is a promise one can claim if He was the one making the request to the Father.
9. "Joy" = gladness.
10. "Full" = to cause to abound; to supply liberally; to fill to the top; the tense is perfect in the Greek which means a past completed action with existing results; therefore, this emphasizes the abiding permanence of the joy.

#### V. 25

1. "These things" = refers to the things Jesus was speaking to the apostles while on the way to the garden of Gethsemane.
2. "I" = Jesus, the virgin born Son of God.
3. "Spoken" = "speak" = to use words in order to declare one's mind and disclose one's thoughts; the tense in the Greek is perfect which means a past completed action with existing results--means these words would continue to effect the apostles.
4. "You" = the 11 apostles Jesus was speaking to.
5. "Proverbs" = refers to a manner that appears obscure; our word "allegory" is close to the meaning of this word; an allegory is a figurative description of real facts.
6. "The time cometh" = "the hour cometh" = refers to the time spoken of in verse 23 as "day"--after the resurrection when their sorrow would be turned into joy.
7. "No more" = no longer.
8. "But" = shows contrast between proverbs and plainly.
9. "Shew" = show; make known.
10. "Plainly" = freedom in speaking without concealment or without the use of figures and comparisons.
11. The thought is that Jesus could not say some things He wished because at this time the apostles had little capacity to understand but in the future there would come a time that He could speak openly and frankly and they could and would understand by the aid of the Holy Spirit who was to be given to indwell every believer.
12. "Of the Father" = concerning the will and plan of God, the Father of the Lord Jesus.

## V. 26

1. "At that day" = "in that day" = refers to the period of time after the resurrection and ascension.
2. "Ye" = "you" = the 11 apostles to whom Jesus was speaking; applies to all believers.
3. "Ask" = call for; request; refers to praying.
4. "In my name" = equivalent to saying on my account or for my sake; refers to the believers' request being made to the Father in Jesus' name and the Father sees Jesus' own desire and merit as prompting the request; the believer never ask in his own merits but in Jesus' merits.
5. "My" = "I" = Jesus, the virgin born Son of God.

6. "I say not unto you, that I will pray the Father for you" = in John 14:16, Jesus stated that He would pray (ask) the Father, and that He would send the Comforter; this statement here, then does not mean that He would not intercede for them, but that there was no need of His mentioning it to them again for they already knew that or at least should have known that; Jesus did pray for the apostles and all believers before His death (John 17:9, 15, 20, 24); in Heb. 7:25 it is said that Jesus makes intercession for us; and it is represented in the NT that it is by His intercession in heaven now that we obtain the blessing of pardon, peace, strength, and salvation complete; therefore, there was no need of Him mentioning this again.

## V. 27

1. "The Father" = God, the Father of the Lord Jesus.
2. "Himself" = is emphatic and emphasizes that the Father's love for the believer is equal to Christ's love for the disciples.
3. "Loveth" = word for warm and friendly love; indicates a fondness or friendship love; expresses kinship affection; the tense is continuous.
4. "You" = "ye" = the 11 apostles to whom Jesus was speaking.
5. "Me" = "I" = Jesus, the virgin born Son of God.
6. "Because" = states the reason the Father loves the believer; in fact two reasons are given:
  - A. "Ye have loved me" = same kind of love as "loveth" in this verse, but the tense in the Greek is perfect which means a past completed action with existing results; this means the love the disciples had, began at a time in the past and continues to the present and will continue on--you have loved and still love me warmly.
  - B. "Have believed" = to be persuaded of; place confidence in; to trust; refers to saving faith; the tense is perfect which means a past completed action with existing results; this means the faith the disciples exercised began at a time in the past and continues to be present and will continue; "believe" what? = "that I came out from God" = means to believe that Jesus was sent by God which means to believe that He is the Son of God--the Messiah.
7. This is the reason that John wrote this book--so that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have eternal life. (John 20:31)

## V. 28

1. "I" = Jesus, the virgin born Son of God.

2. "Came forth" = came out; means He was sent by the Father.
3. "Father" = God, the Father of the Lord Jesus Christ.
4. "Am come" = to come from one place to another; speaks of the Incarnation (God robed in flesh); the tense in the Greek is perfect which means a past completed action with existing results; His leaving the world and going to the Father does not set aside the fact of the Incarnation.
5. "Into" = preposition which means to come to a point, place, and time for a purpose--to seek and to save that which was lost. (Luke 19:10)
6. "World" = refers to mankind--lost humanity.
7. "Again" = moreover; in turn; on the other hand; the word also means a repetition of an action which may indicate Jesus is telling the apostles the same thing He had told them before in verses 5 and 16.
8. "Leave this world and go to the Father" = this refers to His ascending back to Heaven with the Father after His death and resurrection.

#### V. 29

1. "His" = "him" = "thou" = Jesus, the virgin born Son of God.
2. "Disciples" = learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; refers to the 11 apostles to whom Jesus was speaking while on the way to the garden of Gethsemane.
3. "Said" = to speak.
4. "Lo" = behold.
5. "Now" = the present; at this time.
6. "Speakest thou plainly" = refers to speaking openly, frankly without speaking using a "proverb" = allegory; a proverb refers to a manner that appears obscure.

#### V. 30

1. "Now" = the present; at this time.
2. "We" = the 11 apostles who were with Jesus at this time.

3. "Sure" = "knowest" = to have an absolute positive knowledge of the facts; "knowest" in the Greek is in perfect tense which means a past completed action with existing results; Jesus has always had complete knowledge.

4. "All things" = refers to each and everything, leaving nothing out; this statement was made by the apostles after they did not understand what Jesus said in verse 16, even questioning among themselves in verse 17-19, but never mentioning to Jesus their failure to understand and in verse 28 Jesus speaks plainly about what they were discussing in private; thus, they now know Jesus has all knowledge--"knowest all things."

5. "Thou" = "thee" = Jesus, the virgin born Son of God.

6. "Needest not that any man should ask thee" = indicates the apostles' thinking that no one had to tell Jesus anything for He could read their thoughts.

7. "By this" = by Christ knowing their thoughts.

8. "Believe" = to trust; place confidence in; to think to be true; the tense is continuous.

9. "That thou camest forth from God" = equivalent to saying Jesus was sent by God and was the Messiah--the Son of God.

## V. 31

1. "Jesus" = the virgin born Son of God.

2. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.

3. "Them" = "ye" = the 11 apostles who were with Jesus at this time.

4. "Now" = this moment; at this very time.

5. "Believe" = to be persuaded; to think to be true; to place confidence in; the tense is continuous action.

6. "Do ye now believe?" = Do you truly and really believe? is the jest of this question; Jesus' tone perhaps expressed a touch of disappointment and a bit of warning; the question was evidently asked to get them to examine their hearts.

7. Their belief in Christ was genuine as far as it went, but perils await them of which they are ignorant.

## V. 32

1. "Behold" = an exclamation; means to look--to check it out.
2. "The hour" = refers to a period of time that was so close it had virtually begun which is signified by "yea, is now come" = the time of His arrest was near and they would be scattered.
3. "Yea" = indeed.
4. "Ye" = "every man" = "his" = the 11 apostles to whom Jesus was speaking.
5. "Shall be scattered" = fly in every direction; used as sheep scampering from the wolf; this happened when the soldiers came to arrest Jesus in the garden of Gethsemane. (Mat. 26:55-56; Mark 14:48-50)
6. "To his own" = means "to his own home" = Jesus in essence is saying, "Ye shall see me die, and suppose that my work is defeated and return to your own dwelling;" John even records the fulfillment of this after the resurrection in John 20:10.
7. "Leave me alone" = leave me to die alone; the disciple scattered for fear that they might have to die with Jesus.
8. "Me" = "I" = Jesus, the virgin born Son of God.
9. "Alone" = forsaken and destitute of help from the disciples but Jesus lets them know that He is not alone for His Father is with Him.
10. "I am" = the self existent one who met Moses at the burning bush (Exo. 3:13-14); this statement plainly told the disciples that He was God; but as a man it would have been good to have the support of those He loved, but instead they forsook Him.
11. "Because" = gives the reason He is not alone--"the Father is with me" = His Father was His friend and He could still look to Him for support.

## V. 33

1. "These things" = refers to His last minute instructions, comfort, and warnings given the apostles in chapters 14-16.
2. "I" = "me" = Jesus, the virgin born Son of God.
3. "Have spoken" = to use words in order to declare one's mind and disclose one's thoughts; the tense in the Greek is perfect which indicates a past completed action with existing results; this means the words Jesus spoke to His apostles here would continue to have an effect on them.
4. "You" = "ye" = the 11 apostles to whom Jesus was speaking.
5. "In me" = in my presence and in the aid which I shall render you by the Holy Spirit.



6. "Might have" = possess; the tense reveals a continuous habitual life style.
7. "Peace" = refers to spiritual peace such as only Christ can give in salvation; also means the absence of disorder and a harmonious relationship with God and man; refers to the "peace of God" found in Phil 4:6-7 where it is described as a result of worrying about nothing, praying about everything, and thanking God for anything.
8. "In the world" = among mankind to whom you are going to minister to.
9. "Shall have tribulation" = oppression; affliction; distress; anguish; trouble; the tense reveals continuous action; the Word of God declares this will be true with all saints not just the apostles. (II Tim. 3:12; Acts 14:22)
10. "But" = shows contrast between how one is treated and how he should act.
11. "Be of good cheer" = one word in the Greek; a word for courage and comfort in the face of danger; the tense reveals a continuous habitual lifestyle; He then gives the reason why one can have courage in the midst of trials--"I have overcome the world."
12. "Have overcome" = to conquer; to prevail; to be victorious; the tense in the Greek is perfect which reveals a past completed action with existing results; this means that Christ has gained the victory over the world, and He possesses the triumph at present; Christ or God is the only one who can say something is done before it is completed in actuality.
13. "The world" = refers to all His foes including the prince of this world--Satan.
14. Jesus overcame the world by His sinless life and His substitutionary death. (John 12:31-32) And as a result all believers also have overcome in Christ (I John 5:4-5) and are super conquerors through Him. (Rom. 8:37)

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